

Miss Lett.
MAY 1927

THE SOUTHERN WORKMAN

Samples

James. H. Dillard

Hampton in Africa—Shall it Be?

Fred R. Bunker

Migration Difficulties in Michigan

Harold A. Lett

"Ironsides"

The Bordentown Vocational School

Lester B. Granger

Press of

The Hampton Normal and Agricultural Institute

Hampton, Virginia

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The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

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NO. 5

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THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students. It also provides a forum for the discussion of race problems. Dr. Francis G. Peabody, Plummer Professor of Christian Morals, Emeritus, of Harvard University, says: "The Southern Workman is admirable, both in its report of news and in its literary form. It should have a real influence in the education of public opinion."

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed matter. Their aim is simply to place before their readers statements by men and women of ability without regard to the opinions held.

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OUR CONTRIBUTORS

FRED R. BUNKER was for more than twenty-five years missionary of the American Board to Africa. He was one of the pioneer workers at Mt. Silinda in Rhodesia, and the first to start mission work in Portuguese East Africa, where among the fifty young men who became Christians under his influence was Kamba Simango whose story he tells in this issue. Later he went to Natal where he had charge of the Primary School Department of the Zulu Mission. He had supervision over a large territory, the schools increasing under his labors from 34 to 60 with 120 native teachers. More recently he has been pastor of the Congregational Church at Wilton, Conn., and in June 1926 took up the work of State missionary in Connecticut. Much of his time and efforts are spent in behalf of the natives of Portuguese East Africa and in getting their condition before the League of Nations. It was through his interest that the Fairfield Association, of which he is moderator, adopted Mr. and Mrs. Simango as its missionaries in Africa.

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MAX YERGAN, international secretary of the Y.M.C.A., has done outstanding work in South Africa. Part I of his article in this issue appeared in the March number of the *Southern Workman*.

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EDITORIALS

Important Guggenheim Awards

For Hampton Institute there is special interest in two recent awards announced by the John Simon Guggenheim Foundation. Walter White, New York, assistant secretary of the National Association for the Advancement of Colored People, who is the author of two important and interesting novels—"Fire in the Flint" and "Flight"—dealing with the problems that confront Negroes at every turn of the way, was given a scholarship for foreign travel and study during 1927-1928, in order that he might continue his creative writing.

Mr. White, who is a graduate of Atlanta University and who served as a delegate in 1921 to the Second Pan-African Congress, held in England, Belgium, and France, has shown extraordinary ability in reporting on lynching, peonage, and other difficult matters. He has been fearless almost to a fault. While his reports have been sternly realistic and even sensational, those who know Mr. White believe that he has simply attempted to tell the whole truth with a view of bringing relief to the wronged and oppressed rather than of simply telling tall tales or of merely gathering story material. The Guggenheim award is a fine recognition of Mr. White's ability to serve his fellow-men through the medium of creative writing.

Nicholas George Julius Ballanta (Taylor), native of Freetown, Sierra Leone, West Africa, who has edited "The St. Helena Island Spirituals" (press of G. Schirmer, Inc., New York) and

who has started some serious thinking in the Western World on the value of African music, especially the scientific aspect of analyzing this music with a view of extending its influence among the natives themselves and to enlightening Occidental people with another one of Africa's precious gifts to the world, has also been awarded a Guggenheim research scholarship.

George Foster Peabody, Hampton's senior trustee, who for many years has been deeply interested in the Negro spirituals, declares emphatically that "the very pronounced factor that the spirituals were made in the Hampton program from the beginning has contributed to a very important percentage of its success in turning out men and women with characters based on aspiration and genuine religious foundations."

He has also deep feelings concerning "the relation of music and its right development to the new civilization in Africa; and, if that is successful, it can be taken up with reference to its relation to the new civilizations of the other Oriental countries—China and India. Mr. Ballanta's proposal to develop African music of the seventeen-notes-to-the-octave has more in it fundamentally, I think, than is readily realized."

In his introduction to "The St. Helena Island Spirituals" Mr. Peabody says: "Mr. Ballanta is now in Africa spending the year in research work in the hinterlands of Sierra Leone, the Gold Coast Colony, Nigeria, and several other adjacent provinces of Africa. It is his hope that he may be able, after there utilizing his knowledge and experienced training in New York, to pursue a further course of study for perhaps a year in Europe, before settling down in his native country to give fuller expression through original composition to the music of his people along the lines of their natural division of the octave."

Mr. Ballanta in the Foreword to the first edition of the St. Helena "Spirituals" discusses the African conception of rhythm and gives examples of common rhythms; explains the African cadences, and outlines the theory of the pentatonic scale.

"The Negro spiritual," he says, "is in many respects identical in the elements of melody and rhythm with the African conception of those elements. . . . It is not until the rhythmic, melodic, and other characteristics of the spiritual are understood, will there arise composers who will bring forth conscious music of the beauty and inspiration of the spirituals."

Scientific inquiry and idealism go hand in hand. The friends of Mr. Ballanta and of Negro music are glad of the Guggenheim award which makes possible the continued and enlightened study of a problem of world-wide interest and value.

The
Tuskegee
Clinic

One hears much these days of preventive medicine, of teaching hygiene to the masses of people by lectures, by family case work of public health nurses, by general dissemination of health information. That colored America is in need of this kind of education is all too evident. But a glance at a table of telltale health statistics is enough to convince one that preventive measures are not sufficient for this malady-stricken generation of black folk. The plain necessity is some means of relieving the afflicted. To the end that Tuskegee Institute might make some practical contribution—always the aim of Booker T. Washington's pragmatism—to raising health standards among Negroes the annual Tuskegee Clinic was founded in 1912. And in 1918 the John A. Andrew Clinical Society was organized "for the advancement of Negro physicians and surgeons in the science and art of medicine and surgery and for the study and treatment of morbid conditions affecting thousands of needy sufferers in this section of the South."

Perhaps few organizations among colored people are so thoroughly devoted to the high purpose for which they are organized as the John A. Andrew Clinical Society which meets each spring in conjunction with the semi-annual meeting of the Tuskegee Institute Board of Trustees. For five days, April 4-8, colored and white physicians and surgeons from North and South devoted their time, attention, and skill to the study of medical and surgical problems and to the alleviation of suffering. All day long and late into the night these men worked and studied,—worked willingly and studied eagerly that they might be the better able to fulfill their life mission. They overflowed the lecture room to hear papers by specialists. They crowded the operating room to see and perform feats of surgery. They cheerfully administered to the needs of more than 200 patients drawn from all sections of the South. There was a minimum of activities commonly known as social; but plenty of the good fellowship of those working in a common cause.

Nowhere else in the South are white and colored physicians and surgeons brought together as at the annual Tuskegee Clinic for that interchange of experience which makes for mutual respect. Here valuable interracial contacts are made. Here, too, the general practitioner administering to the needs of a rural community and handicapped by lack of hospital facilities has brought to him all the latest developments in medicine and surgery which skilled specialists have worked out. Such of these as his facilities permit he adapts.

Year after year doctors attend the clinic. And they come

not for pleasure nor for that fleeting stimulant,—inspiration. But rather they come to learn and to serve. There is no time wasted at the clinic; no inflated success stories told; no make-believe. There is work and study and service.

**Vocational
Agricultural
Teaching**

The National vocational education act—the Smith-Hughes Act— provides for vocational agricultural teaching below the college level in rural schools throughout the country. Basing their work on study of community needs and the agricultural practices of the locality in which the agricultural work is established, hundreds of Smith-Hughes teachers in hundreds of communities have led and developed leadership for better farming and better living during the ten years of its operation.

Progress in method of instruction, in preparation of teachers, in actual money returns from projects carried on by boys taking the work—over \$30,000,000 in twelve States of the Southern region in 1926—and in community development has been striking. In driving through the country one may, from appearance of farm and home, now frequently say without being mistaken, "There is vocational work going on in this community." A part of this progress is that of the agricultural work of the Negro schools in the South.

During the year 1925-26 there were 312 vocational agricultural departments with an enrollment of 7817 pupils in the Negro schools of the Southern States. Day-unit, part-time and evening work in connection with these departments, brought the total receiving vocational agricultural instruction up to 11,558 different individuals. Since last year 45 additional Negro teachers have begun work in as many communities. This development is most encouraging. But there are two limiting factors to continued expansion of the program—the poor rural school system for Negroes and lack of sufficient number of qualified teachers. The comparatively small number of teachers fitted by the State Negro land-grant colleges and by Hampton and Tuskegee has by no means kept pace with the number of new schools established. It has been necessary to use teachers not adequately trained in vocational agriculture and the continued shortage makes this practice still a necessary evil.

Vocational agriculture under the national vocational education act has now become well established, with definite accomplishment behind it. What it is doing to increase the rural standard of living could be much better known than it is at present. There is a great deal to tell. If but part of the story

were to be told to prospective students, particularly in those institutions training men for this work itself, the dearth of teachers adequately prepared might at least be partially overcome. Talks to students on "service" seem ineffectual, but movies showing results, showing teachers and pupils at work, or illustrated material revealing the realness of the work, grip the imagination.

This story of accomplishment, gathered and graphically presented is yet to be done, and may be a matter for joint consideration of Federal, State, and Negro land-grant college authorities, and other schools interested, at the present point in the development of vocational agriculture.

**Founder's Day
at Tuskegee**

In keeping with the life and ideals of her great founder, Tuskegee observed the anniversary of the birth of Booker T. Washington on April the fifth, with impressive exercises marked by dignity and simplicity. Coming at the same time as the meeting of the Board of Trustees, the observance of Founder's Day brings to the Institute some of the most outstanding leaders in the financial, religious, and educational life of the nation. They join with the faculty, students, alumni, and friends of Tuskegee in keeping alive the memory of a great public benefactor whose greatness is more clearly seen and appreciated with the passing years.

The program this year was brief but deeply impressive. The music was the spirituals which were so dear to the heart of Dr. Washington, and never were they more sublimely rendered by the great student choir moved to its very depths by the significance of the occasion.

A long line of distinguished men—statesmen, scholars, captains of industry, and churchmen—make up the list of those who have delivered the Founder's Day Address. But never was a finer utterance made from the Chapel rostrum than the address of Dr. Edwin Mims of Vanderbilt University this year. It was a brilliant tribute from the finest intellectual and spiritual leadership of the "advancing South," to the worth and achievement of a humble man who was determined that his people should have a part in the regeneration of the South and in the refining and ennobling of American life. A dramatic ending was given the program when just before the benediction Dr. Anson Phelps Stokes presented Dr. Moton with a brick from the chimney of the cabin in which Dr. Washington lived as a boy in Malden, West Virginia, and from which he made his historic

pilgrimage to Hampton Institute. It was placed in the tower of the Chapel just to the right of the main entrance as a perpetual reminder to every generation of Tuskegee students of the humble beginning of an institution which is now known and looked to by all the world.

Cornelius
M.
Battey

To Cornelius M. Battey, who died recently at Tuskegee Institute after eleven years of devoted and efficient service as head of the photographic department, life was a real adventure in the field of art, in the conquest of prejudice, and in the creation of work that lives. To him it was a succession of contacts with interesting men and women—leaders and followers, high and low in worldly rank, learned and ignorant, powerful and dependent. In his chosen field of photography he was undoubtedly a genius. While Mr. Battey took a broad view of race relations and had a large circle of admiring white friends, he nevertheless strove to win in the field of a new profession a firm place, based on unquestioned achievement, for the men and women of African descent.

According to the *Tuskegee Messenger*, Mr. Battey "was at one time superintendent of the Bradley Studio, New York, where he photographed such men as Sir Thomas Lipton and Prince Henry of Prussia. At Tuskegee he took pictures of a number of notables, among them President Coolidge, Chief Justice Taft, Dr. Moton, Dr. Booker T. Washington, and several Governors of Alabama and other States. On several occasions he had entered some of his works in photographic exhibits and had taken prizes." *The Light* of Chicago, in its discerning account of Mr. Battey's life and work, wisely suggests that somebody should provide funds for issuing in appropriate form a collection of Mr. Battey's photographic studies of those who have helped to advance the Negro race.

It is fair to assume that Mr. Battey will long be remembered by the young men and women who worked under him in his well-appointed studio for his emphasis upon the value of painstaking care in work, of attention to detail, and of catching the intangible spirit of the personalities recorded by his art, representing different races, creeds, and worldly stations. Mr. Battey's devotion to the idea, though new and misunderstood by many, of seeing, permanently capturing, and interpreting character and beauty, particularly of the Negro, by means of photography, should prove to young men and women an inspiration to "follow the inner light."

**Practical
Christianity**

The following is an extract from an article by Rev. Dr. Thurlow Fraser, which appeared in the *Manitoba Free Press*, Winnipeg, Manitoba, Canada:—

Basil Matthews, in his book, "The Clash of Color," tells of a remarkable school in Kandy, the ancient hill capital of Ceylon. It is Trinity College, with an attendance of five hundred and fifty boys. "They are boys of all ages from nine to nineteen, of all shades of color, from white to dark brown; boys of over a dozen race divisions, including Singalese and Tamil, Burmese and Burgher (mixed European and native), English and Scottish, Negro Baganda from Africa, and Chinese; and of many religions, including Buddhist, Hindu, Moslem, and Christian; boys who put up a cricket team that has won every match in the season in the island competition, and who plunge down into the slums of Kandy to take first aid to people who are ill and poor, and to carry them off for boating excursions." So effective was their social service that at the request of the civic authorities these schoolboys "prepared a survey of the need and possibilities of housing to do away with the slums of Kandy, and on their survey subsequent legislation was framed and houses have already been built, and are being built. Indeed, we have the public statement of the Governor of Ceylon that 'we have the unusual occurrence of boys, while still at school, making the laws of their country.'"

The remarkable thing about the performance of these boys was that they entirely eliminated race and color distinctions from their relationships. Boys of every shade of color and of over a dozen different races worked together in perfect team play. In the same spirit they worked for all the different races and creeds of their city and districts without the slightest trace of discrimination. The old bitterness of racial hatred, the cheap sneers andibes and jeers, which are far more common in the Orient than even among ourselves, disappeared entirely. What was the secret of it? It was this; they were out to serve. They were banded together to fight, not one another, but the common foes of all mankind, poverty, ignorance, dirt, disease, and vice. They were thinking of how much they could do to help their fellow human beings. They were out to discover how much they could give, and not how much they could get.

That was the secret of the spirit of the boys of Trinity College, Kandy. They still professed different religions, Buddhist, Hindu, Moslem, Christian, and others. But the whole school had become imbued with the spirit of service

of the Christian men from Britain who had laid its foundations and shaped its character, and in that spirit of service race hatreds and class hatreds had disappeared. "I am among you as he that serveth." That is the secret of human brotherhood.

**A Tribute
to the**

Hampton Choir

The following editorial appeared in the *Christian Century*:

"We have not had the privilege of hearing the Hampton Institute choir but the testimony of competent critics agrees that, under the skilled leadership of Dr. R. Nathaniel Dett, it has attained to a very high standard of musical artistry. The recent concert given by this choir of eighty Negro voices in the chamber music auditorium of the Library of Congress received such praise as is reserved for really great achievements in choral singing. The interesting thing is not that they sang well; one expects Negroes to sing well. It was not merely that they were well-trained; one expects a choir which makes a concert tour to be well-trained, even if it is composed of persons for whom singing is only incidental to other activities. The significant thing is that singers and leader alike, according to all accounts, evinced a musical feeling and an artistic technique in the rendition of varied types of composition. There were French folk songs, Russian liturgical numbers, sixteenth and seventeenth century songs, English Christmas carols. There was also a group of Negro spirituals, without which the audience would doubtless have felt cheated out of something that it had a right to expect. It was a convincing demonstration of the fact that the color line has little significance in the field of art. We doubt whether it has much in any area of the cultural life. Granted that there are certain racial characteristics, the product partly of the cumulative experiences of the race and partly of the social environment and specific training of the present generation, it is still true that these are assets rather than limitations. There is no specific and circumscribed area of work for which Negroes are fitted and to which they are limited. A Negro choir singing French songs, and singing them so well that the critics pronounce the performance not "good—for Negroes," but unqualifiedly good, is a symbol of a real aspect of freedom. After the black race was freed from slavery, it took a long while to dispel the idea that it was not inherently in bondage to an inner eradicable incapacity for other than menial tasks and the singing of plantation melodies."

SAMPLES

BY JAMES HARDY DILLARD

IF supervisors of schools, after inspecting building and equipment and watching the teachers teach, would turn their attention for a moment to George, they would probably get a shock. At least this is the finding of some of us who have been thinking of George as a not unimportant part of the school, and have been asking him a few questions.

Simple examinations were given the other day in five country schools, which are aiming to become high schools. Let us call them A, B, C, D, and E. A, C, and E had good reputations, B and D had not. B had the poorest buildings and the most meager equipment of the five. Yet the results showed that the best work had been done by the pupils in B. This is of course no argument for poor buildings and equipment. By all means let us have the best possible; because the influence of good surroundings is highly to be valued. But does not the fact of B's better work plead that in judging a school we ought to think of this item—the plain question of how the pupils are getting on in their studies? There is a further fact about inspecting and supervising, namely, that you cannot always tell how the pupils are doing their work by simply watching the teacher teach. Many of the brightest teachers do too much teaching and talking. The main question is, What are the pupils doing?

The examinations referred to consisted of a short dictation, three examples in arithmetic, three questions in geography, and two in United States history. They were given to the eighth grade and were the same in each school. They were given by the same person and had the same time limit of fifty minutes. There was time for every pupil to finish, and some finished before the time was up.

With liberal marking here are the results:

	A	B	C	D	E
Dictation	33	77	58	49	66
Arithmetic	46	62	71	47	17
Geography	38	68	31	18	20
History	35	47	26	12	30
Gen. Average	38	65	47	32	33

The two, not exactly bright spots, but light spots, were the dictation in B and the arithmetic in C. But for one wrongly classed pupil the arithmetic in C would have been over 80. In dictation one pupil in the five schools understood the use of quotation marks. The spelling was of course a bad

feature. The names of three familiar animals were generally wrong. The most striking and original specimen of spelling was "oughtom".

In arithmetic two pupils in all of the five schools got the correct answer to a simple problem in simple interest. All showed that they had worked problems in simple interest, but nearly all of them went astray on the months. Many slipped in the subtraction of fractions.

In geography there were some surprising crops raised in a certain State, and the way between two Southern cities passed all around by Chicago or New York. The Hudson River was transferred to Louisiana, and Spain touched Russia and Asia.

In history there was woeful lack of any accurate knowledge. You could not keep from the conclusion that the time these pupils had spent in studying United States history had been time wasted. In the most ambitious attempt "Columbia discovered America in 1914, but Ameresco vespusio took it away." In the same paper "E.igh Wither invited the cotton gin in 1854." "John Adams was the fourth president and was elected in 1887." The Monroe Doctrine was that "the United States could not interfere with Europe."

The purpose of giving these samples is not to make fun, nor to criticize harshly. The purpose is to see if we can draw a lesson that may help. The lesson is not hard to see. The pupils are not reviewed enough to be, are not required to be, sure and accurate in their knowledge. The specimen of history just given is an illustration. Will any one tell us what good such study of history had done for that bright-looking girl who wrote this specimen? Maybe the curriculum ought to be smashed. Maybe George ought to study only what his own sweet will pines for. The point is that whatever George does study ought to be studied in a genuine way, and we ought to find out whether this is so.

The conclusion of the matter is this, that thorough is a good old word. Let us learn its lesson in any way we can and pass it on to the children. Let teachers show by the example of their pupils that they really want the school to be thorough and genuine in that which they claim to do. The course of study may be important. The equipment may be important. The building may be important. But far more important than curriculum, equipment, or building is the genuineness, the honesty, the thoroughness, of the work that the pupils do. It is this more than anything else about our schools that is "standing in the need of prayer."

RACE CURRENTS AND CONDITIONS IN SOUTH AFRICA

BY MAX YERGAN

PART II

IT is at the point of setting the price to be paid for mutual respect and goodwill in South Africa that a body of facts and actual conditions lead us into the hard cold realm of reality. A brief reference to these factual conditions will reveal the serious difficulties to be faced. What must be done is to examine the relative populations, the backgrounds or heritages of the populations, and the beliefs or points of view of the two races as we find them in South Africa. Then let us observe present relationships in the light of such an examination.

South Africa has a native or black population of about five and one-half millions, and a European or white population of about one and one-half millions. This fact constitutes the first great stamoling block in the way of right race relationships. Outnumbered as he is by nearly five to one, the average European is controlled by fear—fear of this more numerous African population becoming more generally efficient and using its efficiency in industry, politics, and education, to the possible disadvantage of the European.

Another important factor in the situation is the difference between backgrounds or heritages of the two races. The European is there heir to all that Europe as well as Asia and North Africa offer him out of the past. It is unnecessary to argue here the comparative merits of the heritages of the European and African. The fact we face is that for the present, at least, the European is in an advantageous position because of the use he can make of the body of experience and achievement lying behind him. On the other hand is the inability of the African to make immediate use of the same body of experience and achievement which lies behind him.

The respective beliefs and points of view create another difficulty. The European comes believing that he is in sacred duty bound to preserve the heritage which has been handed down to him, and by the same token to pass this heritage, not only unimpaired but improved upon, to his children. The African takes stock of his condition and sees that he will in part be helped out of his present difficulties by becoming strong in some of those respects in which the European is strong.

Such is the nature of the difficulty. On the one hand there is a minority keenly conscious of its numerical weakness, strong enough to control, and by virtue of that fact believing that it is called upon to preserve and pass on what it has to its descendants. On the other side is the African population, numerous, capable of growth and adaptation, with a past totally different from and unlike that of the European, knocking at the door of the new world which has come into its midst and demanding the opportunity to fit itself for life under the conditions of these new world relationships and responsibilities.

Now the very striking observation we must make on these two sets of facts is that they are more or less reasonable and natural. When the average European in Africa says that his duty is to preserve himself and his children, one cannot take very strong exception to such a position. Unidealistic and un-Christian though it admittedly is, one admits that it is a fairly natural attitude and one followed by a large part of mankind. One does not for a moment agree with the steps taken to accomplish this end, nor is one citing such an attitude as an example, but simply calling attention to a fact. It is likewise just as natural and reasonable for the African to wish and strive to live and grow under the new conditions which inexorable forces have brought upon him. Hence the clash, the problems, the age-old problem, and today's great problem of how human beings may live together peaceably and mutually satisfactorily.

This brings us to the third and last part of this discussion and also to the most difficult part, for if this article is to be worth the paper it is printed on it must at least attempt to be constructive as well as impartial. There is no stock experiment to be recommended, no panacea, no easy way out. The road we must travel must be that of diligent search after the facts, or what people believe to be the facts and their causes. A large amount of patience and tolerance is needed, and something of real sacrifice along with consecrated and intelligent effort to improve conditions within the life of each race, as well as to adjust their relationships without. And so far as the present writer is concerned, and perhaps for all concerned, there must likewise be an abiding faith in the final triumph of the eternal plans and purposes of God.

It is apparent that contributions aimed at improving this situation may be expressed in two general ways: through efforts of religion, education, and generally improved social efficiency within the racial life; and through efforts to under-

stand, explain, and direct the forces of economics, efforts aimed at interpreting one race to another and thereby creating an atmosphere of goodwill, and efforts based on the principle that unity in progress is essential to the welfare of a part, as well as the entire population.

I can write of no more valuable contribution to improved efficiency within the racial life of the natives of South Africa, and all Africa for that matter, than that made by Christian missionaries. One would say then that the present need is for an increased volume of missionary activity. It is no criticism of the past when it is pointed out that future missionary activity should be based on that very significant statement uttered by Jesus, that he came into the world to make possible the more abundant life. Clearly this includes health, home, the earning of a living, agriculture, and recreation, as well as one's relationship to God. Professor L. P. Jack's thesis, of "education being religion and religion education," may well apply here and sum up our suggestion that religion, education, and an improved general social efficiency is a *sine qua non* in meeting one side of present day needs in Africa.

In considering adjustment of pressure from without, questions of land, labor, and industry deal with the very root of much of South Africa's present difficulties. The writer believes that a solution aimed at improving the condition of natives is going to be reached first of all only as Europeans change some of their present beliefs and attitudes in regard to the rights and what should be the opportunities of native Africans. It is submitted, however, that a body like the church or some of its agencies with great crusading powers and possibilities is required to bring Europeans to what may appear to them to be a sacrificial attitude, but which, it is believed, they may be enabled to see as a more lasting basis for their economic future. The fact that there is a "poor white" question in South Africa must not be overlooked; and missionaries as well as native leaders will gain ground to the extent that this fact in all of its economic implications is taken into consideration.

In creating an atmosphere of goodwill my whole argument has been that the essential humanity of Africans should be recognized and the fact which logically follows acted upon: that, given conditions setting certain standards, it is impossible for them to accept as a permanent or long-standing solution of problems any arrangement making it well nigh impossible for them to measure up to the prevailing standards. It is with this in mind that efforts should be put forth to inter-

pret Africans to Europeans. At the same time Africans must be shown the difficulties in the way of Europeans in departing from a practice or situation which they have inherited through long ages.

It follows that there must be developed a realization that forces must be set going which will convey the idea of the essential unity that must characterize the population of any country. It is not meant here in any way to undertake to remove all of those fundamental differences in race, but all members of the community should recognize that living as they are under one body of governing ideas in the realms of government, commerce, education, and to a degree, religion, it is as necessary to a part as to the whole of the community that all share in the opportunities which exist and which time will bring.

Here is a situation calling for all of the ability, all of the patience, all of the deep understanding that the people of Africa, both native and European, and those outside who are interested in them, possess. We face the facts of the presence of the white man and the effect of the civilization of which he is the spokesman on Africa and Africans. If the presence of the European has brought some benefits it has likewise brought many problems and difficulties. And as the report of the Belgium Conference, referred to in the previous article, points out, it is useless to wish it otherwise. The task of Christian men and lovers of human happiness and progress is to reconcile the interests of these two different races which now have to live together.

A NOTICE POSTED IN ALL SCHOOLS IN TURKEY BY
ORDER OF THE MINISTER OF EDUCATION CON-
CERNING "UP FROM SLAVERY" PRINTED BY
THE INTERNATIONAL COLLEGE

"Lishè Pertev Hannum, who is a teacher at Smyrna, hoping to give a moral and educational manual to the Turkish youth, translated the biography of Booker T. Washington, and which has been printed at the Educational Library, Bab Ali Thoroughfare, Constantinople, and which has, on account of the nature of its contents, been approved as a good readable book for primary and preparatory schools.

Please advise it to the school libraries and students."



KAMBA SIMANGO

HAMPTON IN AFRICA—SHALL IT BE?

BY FRED R. BUNKER

THE full significance of Hampton Institute cannot be realized on her campus or in her classrooms, but where the men and women whom she has trained are living and working. Her essential life is being lived out in the homes, churches, schools, and shops where those to whom she has imparted culture and character are interpreting her spirit and sowing her seed-thoughts. Therefore the significant unit in all her aims and activities is the man or the woman who most fully embodies the Hampton spirit and character, whether it be a Booker T. Washington in America, or a Kamba Simango in Africa. Hampton lives in such men and serves where they labor.



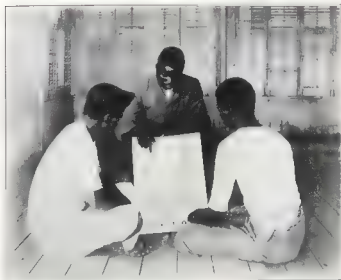
THE HOME OF THE BUNKER FAMILY IN BEIRA USED ALSO AS
SCHOOL ROOMS

Kamba Simango was a student at Hampton during the years 1914-19. I wish to give you the wider perspective of his life. My first approach to him was, doubtless, at Mashanga, East Africa, during September 1892. He was then a babe, strapped in a skin pouch on his mother's back, or, possibly, one of the crowd of little boys who peered out from behind their fathers at the white strangers who had disturbed the monotony of the village life. His mother had called him Kamba, which means Leopard. Such a name would only be given to an active, graceful, daring boy. He was a nephew of Chief Chikuku. Rev. George A. Wilder and I had travelled 250 miles by forced marches, over a fearful country, from Mt. Silinda to Mashanga, to find out if Chief Chikuku wished to have the American Board begin a mission station among his people.

It was not until 1905 that my real acquaintance with Kamba began. Mrs. Bunker and I had been sent by the American Board to begin work in Beira for the native people of Portuguese East Africa. Our family of five small children was with us. We opened a school for the house boys who worked in Beira. Soon fifty boys and young men, hungry for the white man's learning, crowded the school. Among them came Kamba Simango. He had tried to learn to count, using playing cards as his textbook, as he so vividly described afterwards. Now the opportunity to learn had opened for him and he seized it. He was not distinguishable from the others who came. They were all bright, keen fellows.

Permission had been secured for opening the school from the Governor of the Mozambique Company, and he had issued passes for the boys who attended night school after their house work had been done. All went quietly for several

months. The school was very popular with the boys and their masters increasingly approved of their attendance. Everything gave promise for a very successful work. Then a change in Governor occurred. The man who was to introduce the worst features of forced labor in the Province became Governor. Immediately there was a change in the treatment of the school. In fact, there was a decided change for the worse in all the agencies which affected the native people.



THE FIRST CLASS AT BEIRA TAUGHT BY A NATIVE TEACHER

One night twelve of the school boys were arrested by the police as they were quietly leaving the school building. Notwithstanding their passes they were lodged in the jail. The next morning they were brought before the Commander of the Police and beaten on their hands with an instrument of torture, called the palmatoria, used for punishing criminals. He gave them as the reason that they were attending the school; he gave me as the reason that they were drunk and disorderly on the streets at night.

This was the first of five such raids on the school during the two years that I struggled to keep it open. The boys rallied splendidly after each raid, and the work went on with the result that fifty boys became Christians and stood by notwithstanding governmental persecution. Some of them were imprisoned, some brutally beaten, some sentenced to work with

chains about waist and neck. Finally it became evident that it was unsafe for any native boy or man to be seen talking to me on the street, or to come to my mission premises for any reason. They would come late at night, but even that became unsafe.

Then I made arrangements for any boys who wished to do so to go to Mt. Silinda where, under the British rule, they would find freedom to study and believe. Eighteen of them decided to go, among them Kamba Simango.

At Mt. Silinda the "Beira boys" took high standing in the school and church. They were excellent students, industrious workers, most faithful Christians. Their faith had been tested "as by fire." For six years they studied and worked at Mt. Silinda before Kamba Simango became specially differentiated from the group. Then, advised and aided by Miss Minnie Clarke, one of his teachers, he decided to seek higher training than Mt. Silinda could give him. The others stayed on and became good artisans, teachers, and evangelists. The most of them are living worthy lives; a few have fallen by the way.

Kamba went at first to Lovedale in Cape Colony where there is an excellent institution. But the idea of Hampton, of which he had heard, had taken possession of him and he decided to come to America. He made his journey to England on the last German steamer which made the journey in safety before the Great War. When he landed in New York he took the first train for Hampton.

The story of Kamba Simango at Hampton is an open book. I do not need to tell it. He was a diligent student. He became a first class carpenter. He was popular on the campus, having been chosen the president of his class and the president of the Y M C. A. His teachers still remember him for two outstanding characteristics—levelheadedness and humility. His management of the school "Y" during the first year that America entered the War may be his most striking achievement. The "Y" work was "shot to pieces" by the enlistment of the secretary and student leaders in the army. The Chaplain, Mr. Fenninger, placed the entire management of the activities and the finances of the association in Kamba's hands, and he proved himself both faithful and efficient in his management of the work. Thus, this boy from the "wilds" of Africa took on him the spirit of Hampton and lived it out under severe testing.

When he graduated, he could have earned good wages as a carpenter; he had excellent opportunities to teach; he might have been the "Y" secretary and carried on the work he had



TWO TEACHERS AND NATIVE BOYS JUST BEFORE LEAVING FOR MT. SILINDA. KAMBA SIMANGO IS STANDING AT THE LEFT

so well begun; he could have forgotten Africa and have become an American. But there was a different spirit in him. He could not forget his mother, and his homeland, and their desperate need. He always received the gifts of his education and training as a trust on behalf of his people. He coveted the best, and was ready to pay the price for it, that he might pass it on to others. This was the spirit which characterized his decision to go to Teachers College, Columbia University. He believed that the time would come when there would be an educational institution in Portuguese East Africa which would give to his people what Hampton was giving to the colored people of America. He determined that, as much as lay in his power and influence, there should be such an institution there, and determined to fit himself to play his part well in such an institution, when it should be established.

At Columbia his reputation for levelheadedness and humility was fully maintained. He attracted much attention and was given wide publicity, and he used it to make known the needs and possibilities of his people in Africa. His people were always in the forefront of his thinking and working. In 1923 he received the degree of B.S. from Columbia University.

While in Columbia he met Miss Kathleen Easmon of

Sierra Leone, West Africa, and found in her a kindred spirit. She was in America trying to raise funds to establish a girls' school for the people of West Africa. She was a graduate of the Royal College of Arts, South Kensington, London, and a woman of great charm and ability. She was presenting a pageant of African life in several large cities as a part of her propaganda. She secured Kamba to assist her. They acted a betrothal scene together in the pageant, and the acting soon became a reality to them. It was my great privilege to perform their marriage ceremony in June 1922, at Wilton, Conn., where I was pastor. Their host of friends made it a memorable occasion.

My most vivid memory of them in the year that followed their marriage was their intense love and respect for each other, and their utter devotion to the purpose of serving his people in Portuguese East Africa. They profoundly believed in the capacity of that people for culture and the arts of civilization, and they avidly grasped every art that would equip them for their work among them, whether it was brick-laying or phonetics, weaving or domestic science, or anything else.

During their last year in America they visited many churches, and were most popular as speakers and actors of African scenes. It was at this time that they so worthily and effectively represented Hampton Institute on one of her summer campaigns.

The Fairfield County Association of Congregational Churches in Connecticut was so attracted to them that it adopted them as its missionaries and pledged their support on the field. In May 1923 the Association ordained Mr. Simango to the Gospel ministry. Shortly afterwards they sailed for England to visit Mrs. Simango's family who were living in London. From there they expected, after a short visit, to go on to Portugal for the purpose of studying the Portuguese language which they would have to use in their teaching in Africa.

In England there occurred one of those long delays, which so often happened to discourage missionaries in their plans, while official adjustments must be made by the organizations which direct their work. Then, too, Mr. Simango was sick for some time, and, on one of their speaking tours, Mrs. Simango had to be rushed to the hospital to pass under the surgeon's knife for appendicitis.

It was January 1924, before Mr. Simango reached Lisbon to begin the study of the Portuguese language. It was a

month later when Mrs. Simango with her mother joined him. They were both greatly encouraged over their progress with the learning of the language, and were both keenly anxious to be away to Africa. In July Mrs. Simango was called to London to attend the Wembley Exposition to garner its riches of suggestion for their work. While there she was suddenly



KATHLEEN EASMON SIMANGO

taken ill and again had to undergo an operation, this time not to recover. Her husband and mother, called by cable, arrived in London just too late to see her alive. One of her last messages was, "Tell Kamba this is not the end of life, but a beginning of that fuller life to come." As the *Manchester Guardian* in a beautiful tribute to her memory said: "Africa has lost one of her best and most gifted friends by her death."

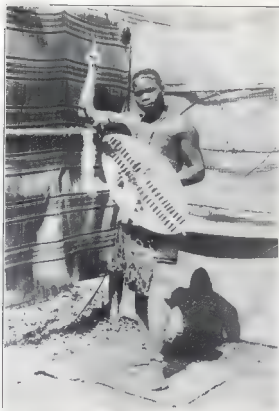
Kamba writing, "I am now too lonely to live . . . The blow is too great for me to bear," yet went back to Lisbon, bravely to take up his work alone. He spent a year longer in

Portugal. He thoroughly mastered the Portuguese language. He stood the examination for the Superior Grau in the Portuguese educational system. Then, he writes: "You will be interested to know that it has been possible to have our American diplomas recognized by the Minister of Education." (He had associated two American missionary ladies with him in his approach to the Government.) "It took much patience and a good deal of red tape to see it through, but we have a thing that is rare—a written statement"—to say that our diplomas are equal to those of their Superior Normal Schools, and to have the official signatures of the Director of Higher Education and of the Minister of Public Instruction and the seal of the Government upon them." This was a "rare" achievement indeed for a man born in a kraal in a Portuguese colony in the far wilds of Africa.

When the time came for his return to Africa, with the advice and approval of all his friends, he married Miss Christine Mary Coussey on September 26, 1925, in London. She is a cousin of the first Mrs. Simango. Mrs. Simango on her death bed had expressed the wish to a friend that Kamba might marry this cousin, for she realized, in her great love for the work that she was leaving, now absolutely essential it was that he should have the comfort and help of a good wife in his work.

On December 1, 1925, Mr. and Mrs. Simango sailed from Lisbon for Angola, West Africa. This destination was not his choice nor that of his friends, anxious for him to get started to work for his own people. It was officially decided upon, however, on the ground that it would be well for him to see a work being carried on under conditions which might face him in the future field to which he was to go. He spent about eight months in Angola. Finally on September 11, 1926, he landed at Beira, Portuguese East Africa, just twenty years after he left it fleeing to Mt. Silinda on his great adventure of faith.

It was a striking coincidence that the survey party of the Rhodesia Mission, consisting of Messrs. Dysart and Orner, should have arrived in Beira at the same time with Mr. and Mrs. Simango. This party had travelled overland from Mt. Silinda to Mashanga and then to Beira, investigating the Lowland region with a view to establishing a Mission as directed by the American Board. They had no idea that Mr. and Mrs. Simango were any nearer to them than Angola, West Africa. They had decided to try to get land at Mashanga, Kamba's old birthplace, for a Mission site if possible. It was immediately decided that Mrs. Simango should go on to Mt. Silinda with Mr. Orner, and that Mr. Simango should accompany Mr.



SIMANGO ENACTING THE 'ELEPHANT HUNT

Dysart back to Mashanga for a careful investigation of the site which, after years of waiting, now seemed available. Before Kamba started for Mashanga, however, he took ten days to visit his mother on the island of Chiloane. The investigation of the site at Mashanga and the negotiations for its purchase from the Portuguese owners took a long time, but were successfully accomplished, and then they went forward to Mt. Silinda.

Since that time Mr. and Mrs. Simango have been working at Gogoi across the Portuguese border from Mt. Silinda, which is the only permanent foothold gained for missions in the Mozambique Company's territory. The latest message from them is that a little son, Louis Kamba, has been born into their home.

Such is the story of Kamba Simango in its briefest outlines. Surely Hampton can be proud of her son, for she opened the way to efficiency and service for him. He now stands, a well-equipped workman, facing a tremendous task still practically untouched.

He faces nearly twice as many of his own people as General Armstrong faced freedmen, when he began his work at Hampton. His people are still under conditions of forced labor, which the League of Nations designates as "analogous to slavery," and Professor Ross of the University of Wisconsin, who investigated the situation personally, calls "worse than slavery." They are without any schools to teach them the arts and ways of civilization. There are no Christian churches or homes in the entire region, and the few attempts to found such have met with opposition and persecution from the ruling powers.

But Kamba Simango does not face the task alone. While he has been preparing himself for leadership, the companions who fled with him from Beira twenty years ago have not been idle. They have become artisans, teachers, and evangelists. They have been exiled from home, as far as living Christian lives and teaching their home people is concerned, but in far lands they have studied and worked with the vision ever before them that, in God's own time, they would be enabled to carry His message to those whom they loved. There have been martyrs to this vision whenever they attempted to put it into effect at their homes, but they have never surrendered it.

About fifty such men have been well educated in the Portuguese language and are fitted to teach their people, but they lack the leadership to open the way. They are calling for that leadership. One of their spokesmen three years ago said, "There is nothing here at Lorenzo Marquez to hold us. If we get word tomorrow that the way is open to Mashanga, we will pack and go. This army is ready to march." The missionary reporting this statement calls the group "missionary ammunition of the most high-powered kind." He says, further, "They do not blink at the difficulties they will have to face. They know that in all probability they will be opposed by Government and planter, be imprisoned, perhaps beaten or exiled or even killed. Without the backing of a white missionary they cannot even begin. What will be their fate? I admit I do not know the answer."

As a result of the agitation against forced labor the League of Nations adopted a Convention in September 1926,

condemning it as "analogous to slavery," and pledging the Nations to abolish it. Portugal was one of the first nations to sign the Convention and has declared to the world that she intends, not only to abolish all forced labor, but to introduce agencies for the uplift of the native peoples in her colonies. She has declared especially in favor of industrial education such as that for which Hampton stands. Mr Simango in his latest letter tells that a decree has gone forth that all forced labor is to cease in the Mozambique Company's territory, and that the native chiefs have all been notified to that effect.

May not this be Hampton's opportunity? May she not in supporting her worthy son in his great adventure actually put Hampton in Africa? Shall it be?

"IRONSIDES"

THE BORDENTOWN VOCATIONAL SCHOOL

BY LESTER B. GRANGER

"FROM where did this Bordentown spring all of a sudden?" the writer was asked recently in St. Louis. Nor is the question an unnatural one, for the State of New Jersey Manual Training and Industrial School, the formidable official name for this institution, has stepped into the national ken only during the past five or six years. Bordentown is New Jersey's unique contribution to the field of vocational training for colored youth: a school of young ideas and methods conducted by a faculty whose average age is under thirty-five years, and with a young and lively student body as compared with older and larger institutions. A complete story could, and probably will some day, be told of the school's history, its founding by Rev. Mr. Rice, minister of the African Methodist Episcopal Church, its subsequent adoption by the State, its early days under Professor Gregory who served faithfully and well for twenty years, and the slow development of the school's educational policy. This article, however, is concerned with the fruition of that policy, with the rise of Bordentown in the school world during the past decade, and with the individual methods by which it has obtained striking results.

Up to the period of the World War Bordentown found itself somewhat in the position of "a man without a country." There was a general prejudice among colored people of the North against any kind of trade training in schools. The public, too, could see no need of a school duplicating, on the one



THE ASSEMBLY BUILDING CONTAINING DINING-ROOM,
GYMNASIUM, AND AUDITORIUM

hand, the excellent work done by the public schools of the State or, on the other hand, offering trade courses which few parents desired their children to take. Bordentown's existence, therefore, for nearly twenty years involved a constant fight by its principals to coax adequate maintenance from the Legislature and to prevent the school from degenerating into an unofficial institution for incorrigibles. The World War and the consequent migration of thousands of Negroes from the South into New Jersey abruptly changed the whole situation. Here for the first time was a real need for the school which even the most prejudiced admitted. These newcomers were only too glad to find a school in the North where their children might learn Northern trades and trade methods and in which the problem of over-age need not embarrass. Skilled labor's forward surge to economic independence also played its part in breaking down the hostility of older residents to vocational training. Mechanics and carpenters were then making in a week what bank clerks and postal employees had been wont to earn by a month's labor. Negroes throughout the North began to feel that after all there was something in a system of education which permitted a child to learn one of these lucrative trades while mastering academic subjects in a parallel course. New Jersey's colored population shared

in the changed attitude toward vocational schools, and the way was open for the rise of a new Bordentown.

Plans for the development of the school's curriculum and plant had been laid as far back as 1915, when Principal W. R. Valentine had first come to Bordentown from the school system of Indianapolis. Of slight physique and rather diffident mien, but possessing an attractive personality, the new



A CLASS IN DOMESTIC SCIENCE

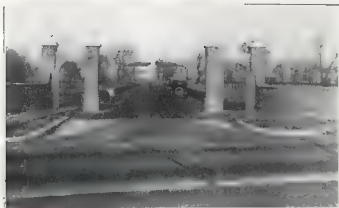
principal speedily won a host of friends for himself and for the school, not only among the State House officials but throughout the entire State. Mr. Valentine has always had a genius for quietly and persistently attacking a problem, and he lost no time in hammering home to the Legislature and the State Board of Education the great opportunity which lay before the school. Colonel D. Stewart Craven, member of the Board and chairman of the Bordentown school committee, ably and courageously backed up the principal in his efforts. These men saw as a result of their urgings the rise of five handsome and modern buildings in a space of six years. Other construction and general improvement of the campus and school grounds have meant a total expenditure to the State of practically \$1,000,000 during the past six or eight years, but no one who has followed the work of the Bordentown School can doubt the wisdom of the investment. "Ironsides," as her students affectionately call her, now stands high above the Delaware River overlooking a wooded curve of the stream, a charming site in keeping with campus and buildings.

It is difficult for an old student standing on the campus of the new Bordentown today to visualize the old school. It is not only the enrollment of close to three hundred and fifty students as compared with the ninety-odd of eleven years ago; nor is it the contrast of today's buildings with those of ten years back. All is changed: the type of student, the curriculum itself, and the prestige which the school maintains in the State. Bordentown makes its appeal principally, of course, to the boy or girl interested in vocational study who cannot be satisfied in the conventional city public school. Then



A PART OF THE SCHOOL'S DAIRY HERD

again, there is the boy or girl who has dropped out of school and who, wishing to re-enter, finds himself or herself too old for the regular city grades. A third type is the youngster lured by the fascinations of boarding-school life and athletics. Finally Bordentown enrolls a large number of children whose parents work in service and, being away from home throughout the day, are unwilling to leave their children to the mercy of casual street influence. All these, having entered school, are guided in their choice of some trade and at the same time receive instruction in parallel grade-subjects, from the sixth grade through the first two years of high-school work. The curriculum is even now being reorganized so as to allow those who show themselves capable of carrying on to take the full four years of high school. This work is fully recognized by the State Department of Public Instruction as equivalent to that of the regular technical high schools.



THE ADMINISTRATION BUILDING AS SEEN THROUGH THE
'CITIZENS' GATEWAY'

It is difficult to estimate what this new Bordentown has come to mean to the 125,000 colored citizens of New Jersey. Scattered throughout the State, most of them new arrivals in their communities, the group has not been able to initiate any considerable enterprise such as Negroes have done successfully in New York, Washington, and Chicago. Bordentown, therefore, means to New Jersey much more than a school. It is a successful, well-managed enterprise, if not owned, at least operated, by Negroes; and its steady growth and efficiency are matters of inspiration and pride to the race in that State. Every year support comes to the school from an increasingly large circle who are actively interested in its work. "Our own \$1,000,000 enterprise," the late Dr. George E. Cannon used to term the institution, and it was he who headed a State-wide committee of prominent colored citizens to raise three thousand dollars for the erection of a beautiful entrance, called "The Citizens' Gateway." The Honorable Solomon P. Hood, former United States minister to Liberia, presented the gateway to the State before a crowd of two thousand people.

Year by year Bordentown's influence enlarges as its prestige grows. Boys' clubs in many counties of New Jersey are reached through the annual Boys' Conference; an annual choir contest has injected the spirit of competition into church music and has materially raised the standard of religious music in several communities; Chautauqua Day, Missionary Week, Field Day, even tennis tournaments, these and other special occasions bring thousands yearly to the school grounds to share in its activities. A new field for the school is that



THE NEW BOYS DORMITORY

of extension. A poultry club has been organized by the extension and agricultural departments acting jointly, and the colored school children of the town of Bordentown are learning something of the science of chicken raising. Grown folks attend the classes too, drawn there by the discovery that "chickens up on the hill at the school are layin' in cold weather just like they do in June." The dairy is a model for



THE BORDENTOWN SCHOOL BAND

the whole county. The pure-bred Holsteins and Guernseys furnishing milk for the school maintain an average of production that inspires the surrounding farmers, who come constantly to observe school methods of caring for the herd, to make inquiries about proper housing and feeding, and to see "Mayflower," the prize two year-old Guernsey that took away honors at the Trenton State Fair in September.

"But to what end is all this expenditure, of what educational value all this plant?" the captious observer may demand. A glance at the student body will go a long way toward answering that question. From city and country districts, from avenue and alley, many of them raw, uncouth, and undisciplined when they arrive, all of them full of that restlessness of spirit and action marking the children of the Northern community, these students present unusual potentialities. The curriculum of Bordentown has been adapted to meet the particular needs of this group. Its first interest is to catch the imagination of these youngsters, then to bridle their restless energy and guide it along profitable paths. The daily schedule is full to the last minute. Classes, trade instruction, athletics, meetings, socials, all follow one after another, one minute crowding upon the next until even youth finds its energy occupied in keeping up "Ironsides' boys are full of pep" run the words of one of the team songs, and "there is no place at Bordentown for the sluggard boy or girl" announces one of the office bulletins. These phrases are typical of the intensely active bustle of life that goes on within the school grounds, and of the strong, enthusiastic, and even aggressive school spirit that marks the average student.

Bordentown endeavors to develop leaders, not the preachy type of egotist often found in communities mouthing pious platitudes about "service," but strong, active men and women of executive ability who can mould public opinion and will make their presence felt for the good of a community. For this reason student initiative and enterprises are developed to their utmost. Self-government exists to a large degree, through cadet corps, student officers, student councils, and class organizations. These offer considerable opportunity for the exercise of qualities of leadership, and it is the policy of the faculty to interfere seldom in such activities.

Students manage their own class programs, their bazaars, their orchestras, concerts, and Y. M. C. A. and Y. W. C. A. activities, with a surprising amount of efficiency. The quality of humanness is aimed at in every phase of school life. No attempt is made violently to lift the student out of his home

environment and forcibly to fit him into an artificial, cloistered, campus life. A careful effort is made to avoid setting arbitrary rules for his guidance having little or no relation to conditions he will meet in later life. Instead the school uses the student's home background as well as the environment in which he will find himself after graduation as a guide to the standards and requirements of campus life. Of what use to prohibit dancing? Dance John will when he leaves Bordentown—yes, and run to the movies with the lady of his choice. How much better to show him the enjoyment of clean dancing and decent motion pictures! Why demand blind and unquestioning obedience to the pronouncements of authority as personified in the members of the faculty? This sort of obedience is "military obedience." Visitors to Bordentown are therefore often amazed at the freedom with which students question the dicta of authority, the readiness with which explanation is given, and the final cheerful acquiescence with which this justified authority is eventually obeyed. An easy relationship often exists between student and faculty member which in no way impairs authority. The first snow fall of winter is the signal for new members of the faculty to walk warily across the campus for it is an unwritten law that winter's first snow offers the student body an inalienable right to "christen" the new men teachers. And christen they do, with snow balls aimed by unerring arms. Ten minutes later the incident is forgotten by student and teacher alike, except for a few reminiscent grins as they settle down to the routine of classes.

All this is open to those who wish to see the school in operation,—this and much more. Trade classes in the school shops, repair groups in which trade students put their shop practice to practical use, apprentice groups graduated from repairs to actual work under trade conditions, classrooms where the formal routine is often varied by a socialized discussion period, work lines in which students put in their "hour of work a day for the school,"—no written article can describe it all. The records of its alumni furnish the key to the finished product of Bordentown. "Eight out of ten make good." Out of 309 graduates of Bordentown between 1914 and 1925, 237, or 77 per cent, were found to be engaged in skilled work of some sort. Most of these graduates are still under thirty, a young group.

What lies ahead of the school? Unlimited opportunities for growth and increased service, provided the school merits and receives the support of New Jersey's colored and white

public in the future as it has received it during recent years. One thing is certain: it must grow in size of student enrollment and scope of work covered. The plant is in the transitional stage, too large to be maintained as a small school, yet too small to be run economically. There are those who dream of seeing some day on the banks of the Delaware an educational center devoted to the technical instruction of Northern boys and girls, opening its doors, not only to New Jersey residents, but to the Negro youth of the entire country.

MIGRATION DIFFICULTIES IN MICHIGAN

BY HAROLD A. LETT

For two and a half years the Division of Negro Welfare and Statistics of the State of Michigan has studied the great migration and its bearing on conditions in the State. It has carefully weighed each item to establish beyond a doubt the immediate and ultimate results of this unprecedented movement. The status of the Negro in industry, the rise or fall of his social barometer, his reaction, as a group, to the rigid requirements of Michigan citizenship; his contribution, either good or bad, to the existing race relations, have all been under the closest scrutiny and analysis. And startling facts have come to light.

The United States census report of 1910, accredited Michigan with a Negro population of 17,115, a mere handful, playing no definite part in the industrial, social, or civic life of the State's three millions of citizens. This number represented an increase of less than 2000 over figures reported by the same source for the year 1900.

With the World War, however, and its inexorable demands upon Michigan's diversified industries, came the call for labor. Agents of varying degrees of fitness circulated more or less freely throughout the South, recruiting men from the only available fields under war-time conditions. The resentment against local and sectional conditions which had so long existed in the minds of the Negro in the South, and the pressure of economic reversals, provided the incentive; the offers of the labor agents gave the opportunity, and the northward trek was under way. Large industries in various points in the State began the erection of big, barn-like barracks, which, before completed, were filled with a motley

gathering of Negro laborers, some good, some bad, some serious and conscientious, some thoughtless and irresponsible—the result of the efforts of the average labor agent who counted success by the number of heads delivered to his employer.

That these advance agents of the great army of hopeful black American citizens came unheralded and with no provision of their introduction into the community, greatly retarded any chance for their assimilation. This process was further delayed through the activities of the parasitical group which came with the laboring mass, or were awaiting their arrival with arms outstretched in unfeigned welcome—the gambler, the bootlegger, and the prostitute. With home ties temporarily dissolved, living in the rough, uncouth atmosphere of the barracks, and with the sensitive Negro spirit fully aware of the tense atmosphere of suspicion occasioned by their unannounced arrival, it is no small wonder that a greater effort was not made by these newcomers to enter into the social and religious life of the respective Negro communities. The high wages received and the atmosphere of feverish activity which permeated industry and society alike, brought into being the "silk shirt era"—a desire for the luxuries of life existing in the hearts of whites and blacks alike.

In the meantime, the ranks of the first arrivals were being rapidly augmented. Homes were being purchased from the proceeds of the unparalleled wages, the less provident workers renting their homes and investing their surplus in automobiles and fine raiment. A Negro family would unobtrusively move into a block, which, although adjacent to a colored residential section, had previously housed none but Caucasians. The next few days would see "For Sale" signs appear as if by magic on the neighboring homes, and within a few months' time the complexion of the entire block would change.

With each inroad made by the Negro into the industries, into residential districts, and their more noticeable presence in public places, distaste, resentment, and bitterness, each in turn, became reflected in the utterances and actions of the hitherto agreeably passive white man. In the keen competition for choice jobs, the Negro was viewed with alarm as a rank alien whose intention was to cheapen labor below the white man's ability or desire to complete. The false pride and hysteria which followed a Negro's advent into the neighborhood resulted in homes being offered at a sacrifice rather than force white families to submit to the presence of a Negro as a neighbor. That these Negroes eventually paid higher

purchase prices or higher rentals than property had ever before commanded, made no change in the wave of propaganda which began its endless cycle to the effect that "the presence of Negroes depreciates property values." In restaurants, theaters, or stores where discrimination had been unknown, barriers were erected through the efforts of white propagandists. The large industrial centers of Michigan were rapidly assuming the atmosphere of the Southern community of the most rabid type.

In one comparatively small city a concern ordinarily employing over a thousand men brought into that community several hundred Negroes recruited from the roughest and most undesirable type of colored laborers. They were brought in over night, figuratively speaking, and cast out upon the community which prior to that time had contained no more than eighty industrious, law-abiding Negroes. Shortly after the advent of this group into the city in question there came an industrial depression that threw the large majority of them out of employment. The firm directly responsible for their presence in the town divorced themselves from their charges entirely, making no provision for their care nor apologies to the city for their selfish action. In the state of disorder that followed, bloodshed seemed inevitable until C. A. Campbell, then special industrial agent of the Department of Labor and Industry, became aware of the tense situation and intervened. Conference with the newspaper editors of the town, the law-enforcing officers and city officials in general, and with the leaders of the colored group, brought almost immediate results and the mutual understanding created by Mr. Campbell's activities has resulted in a wholesome spirit of amity between the races in that city today.

The intense racial feeling which made its appearance throughout the State convinced State officers that official cognizance should be given the race problem in the State, and accordingly a Division of Negro Welfare and Statistics was established on July 1, 1924. Prior to this date, a group of forty serious-minded Negro men and women, representing practically every Negro community in the State, met in Lansing to confer on the seriousness of the problems confronting the race. They were organized at that time as an Advisory Board of the proposed department and enthusiastically entered into the task of outlining a program of activities that would tend to remove any probability of racial outbreaks, and to improve the opportunities for the Negro worker and citizen.

The first task of any magnitude assigned to the new division was that of making a detailed survey of the Negro population of the State, the Advisory Board members pledging their assistance in their respective communities. The significance of this pledge and the extent of this self-imposed task may be understood more readily when it is made known that the Division was practically without funds, and the survey as proposed could only be conducted through volunteer efforts. That it was completed and a wealth of hitherto unknown information gleaned and tabulated in the offices of the Division stands as a monument to the earnestness and unselfish interest of these pioneers.

This survey established the fact that the rapid growth of Michigan's Negro population was such as to call for serious thought and diligent labors. Using the United States census of 1920 as a basis, it was found that the Negroes in the State had increased 85 per cent in five years. Detroit showed an increase of 97 per cent in that period; Jackson County, 142 per cent; Kent County, 112 per cent; Berrien County, 209 per cent. To better understand the situation in the various communities, Detroit, prior to 1916, contained less than 7000 Negroes, and in 1925 showed a population of 80,198; Muskegon in 1916 contained about 80 Negroes, and in 1925 over 600; Jackson in 1916 claimed 400 Negroes, with 2034 recorded in 1925. To further understand the rapid increase of the Negro population, statistics show that in 1910, Negroes constituted but six-tenths of one per cent of the State's three millions of people, 1.6 per cent in 1920, and 2.6 per cent in 1925.

Of the 111,291 Negroes in the State in 1925, 97.5 per cent were city dwellers, 0.8 per cent were living in villages, and 1.7 per cent on farms. It is particularly significant to note, too, that small, isolated Negro communities in outlying sections of the State show marked declines in the Negro population, giving rise to the theory that racial feeling, even to the slightest degree, is penetrating into the farthest reaches of the commonwealth.

Of special interest and far-reaching importance are the results of a survey of the industries of the State to establish definitely the status of the Negro in industry. From nearly a thousand responses, embracing every county of the State supporting some industry, information was gathered and figures compiled showing that of nearly 400,000 employees, 3.6 per cent were Negroes. While these figures exceed the ratio in accordance with the State population, it is deeply significant that

PHYSICAL EDUCATION DEMONSTRATION

A MOST interesting and well-executed physical education demonstration was given in the Gymnasium, on Saturday evening, March 26, under the direction of the teaching staff of the department—Miss Wood, Miss Barbour, Mrs. Porter, Mr. Williams, and Mr. Smith.

The exercises began with apparatus work by both boys and girls, followed by a difficult dumb-bell drill to music by a class of college boys. The stunts by the girls were exceptionally well done. An interesting number performed by girls was the mimetics consisting of exercises used in swimming, fencing, paddling, diving, and baseball throwing. Two arrangements of Negro dances by Mr. C. H. Williams were given for the first time—"Plantation Days," an old country dance, performed by couples, and the "Charleston," an adaptation of steps suitable for school use, danced by boys.

Very attractive numbers were the "Spanish Gypsy Dance" by a large class of girls and an Italian folk dance by couples in costume. The program closed with two in terpretative dances by girls given under changing colored lights, the latter—a Scarf Dance composed by Miss Barbour—being particularly beautiful.

SCHOOL OF HOME ECONOMICS

ON three successive evenings in the first week of April the young women and the teaching staff of the School of Home Economics were hostesses to their friends in the classrooms of their department where interesting specimens of their work were attractively displayed. Its variety and excellence impressed the visitors, all of whom

felt that the young women taking the courses were most heartily to be congratulated upon their accomplishments.

In one of the rooms on the first floor where design and applied arts are taught, costume designing, interior decoration, and house planning and construction were illustrated in a number of interesting ways. Two modeled houses with their gardens, accompanied by floor plans and elevations, attracted much attention. Artistic designs in color were displayed on painted boxes, trays, and bookends. There were also block-printed table covers and tied and dyed scarfs. Notebooks and scrap books made by the students showed all phases of home life—recreation, health, the care of children, and the family budget—tied up with their other class work.

The visitors were shown in another room the work of the academy girls along the line of family sewing including dresses for themselves, babies' clothes, children's clothes, and men's shirts. The young women of the college classes had on exhibition tailored coats and draped dresses.

The three dining-rooms on the second floor were attractively arranged. In one the table was set for a formal dinner; in another, for an informal breakfast with family service; and in another, for an informal lunch. In the weaving room on the same floor where twenty looms are in constant use, most attractive woven rugs, scarfs, linen towels, runners, and bags made by the young women were displayed. In this same room they also learn Italian hemstitching, cross-stitch embroidery, book binding, and box making, and excellent samples of their work along these lines were shown.

On each evening of the exhibition demonstrations by one or

more of the students were given. On the first evening the guests were shown how to test silk for purity; on the second, tied and dyed work was demonstrated; and on the third, a meal was cooked in the pressure cooker.

A revelation to many of the visitors was the splendid equipment of the School of Home Economics in the way of posters, pictures, specimens of raw materials, and bulletins, many of these being gifts from manufacturers. This opportunity to inspect the classrooms and their equipment together with the work of the students, and to meet them and their teachers, was enjoyed by nearly all of the staff and the families connected with the Institute

TRADE SCHOOL EXHIBIT

ON Saturday evening, April 9, the young men of the Trade School Class of '28 conducted the evening service in Ogden Hall as is customary on the evening of their annual exhibit when the entire Trade School is open for inspection. The presiding officer, George E. Ford of Washington, D.C., a tailor; the chaplain of the class who conducted the devotional exercises, James R. Cesar of Sharon, Conn., a carpenter; and the president of the class, the speaker of the occasion, Longworth M. Quinn of Starkville, Miss., a printer, performed their parts in the exercises most creditably. The forty-five members of the Class who were on the platform sang most heartily their Class Song led by Joel T. Carter of Camden, N.J., the music of which was written especially for them by Dr. Dett. A short address was made by Mr. J. L. B. Buck, director of the Academy, who congratulated the Trade School young men upon being "self-starters" and upon having the

ability acquired through their training to meet emergencies and situations confidently.

At the close of the exercises all were invited to the Trade School where the instructors and their students were hosts. The exhibit was under the direction of Everett DuB. Saunders of Baltimore, a carpentry student, and proved most interesting to the throng of visitors who passed from room to room on the inspection tour. Products of the work were attractively displayed and explanations offered by the members of the Class of '28. The school was honored to have among its other guests on this occasion a delegation of students and teachers from William and Mary College who showed much interest in the work of the Trade School men.

TRADE SCHOOL

THE bricklayers have made a concrete curved wall at the entrance to the school grounds, thereby allowing more room for the constantly increasing traffic. They have also extended the granolithic walk in front of the Holly Tree Inn to the entrance. Two of the students of the fourth year in this department have installed a fireplace of modern design and construction in one of the dwelling houses on the campus, taking the entire responsibility for this project. Rock Bond, a form of stucco composed of white, buff, and green stone, is the finish being used on the new house in Sage Court by the students of the first three years of the course. The inside of the house is plastered with white finish.

WHILE the bricklayers are stuccoing and plastering this house the carpenters are making door jambs, the interior trim, cabinets, etc. It is expected that the house will be ready for occupancy at an early date. The carpenters have

of the total number of whites employed, 62.7 per cent are listed as skilled, while the Negroes have but 8 per cent of their number so classified. This establishes the fact beyond a doubt that the Negro is being considered in the lowest ranks of the labor scale. That an opportunity is being denied him to climb from this level is evident from the fact that it is practically impossible to secure an opening of any kind for the young Negro apprentice.

The effect of unfavorable newspaper publicity and the efforts of individual propagandists is evident in this report, as the attitude of employers toward Negro workers is shown to be less tolerant where Negroes do not now live, nor have ever lived, than in communities where they reside in numbers. It is also a matter of vital concern to note that opportunity for colored women in the industries of the State is practically nil. In a total of 52,135 females employed in the industries, it is shown that but 971, or 1.8 per cent are Negroes.

The direct effect of the erection of barriers between the Negro workers and the higher paid occupations may be reflected in the reports of the State institutional survey. The Negro's contribution to the institutions for the blind, the deaf, and the mentally diseased, all more or less natural defects, is in almost exact proportion to his numbers in the State at large, representing 2.8 per cent, 1.8 per cent, and 2.7 per cent of the population of these institutions respectively. However, economic restrictions and social conditions, of which he is more or less an unwilling victim, have resulted in appalling figures in other institutions. For instance, in the county infirmaries of the State, despite the Negro's traditional dread of the poor farm, they constitute 3.9 per cent of the total population. In the State orphanage, 5 per cent of the inmates are Negro children, and the prisons show that 29 per cent of all female prisoners are Negroes, and 18.7 per cent of the total population of all the prisons, male and female, are of the Negro race. In the two correctional and vocational schools for minors, housing 799 boys and girls who are considered incorrigible, 80 of these children, or 10 per cent of the total are Negroes.

To what extent the migration is directly responsible for these deplorable figures may be deduced from the report on State prisons, by which it is seen that of the 983 Negroes imprisoned in 1925, 697 or 70.8 per cent are from the South, 26.1 per cent from various parts of the North and 1.8 per cent of foreign birth. Of those coming from the South, 605, or 86.8 per cent, have come to Michigan since the beginning of

the migratory period, 1916. Of the total number of Negroes imprisoned, 77.3 per cent have come to the State from all sections of the country since 1916, 22.7 per cent having resided in the State longer than the eight-year period.

These figures are not being accepted by this division in their entirety, as a survey is now being contemplated which will determine the conditions which may have contributed to these uncomplimentary totals. This survey will cover vice, housing, and industrial conditions; records of arrest and conviction of both white and colored people coming into the grip of the law; and other data of what may be considered contributory factors.

The medium by which these various problems are to be confronted is the State Interracial Commission, acting under the direct authority of the Governor and in cooperation with the Division of Negro Welfare and Statistics. Through this State body, subordinate commissions are being formed in each locality having a Negro population of a size to merit this action.

That no difficulty is being encountered in finding men and women of the proper caliber for membership on these Commissions readily shows the study that is being given the existing problems and the interest manifested by both races in the elimination of the present evils.

Michigan, one of the most favorable States in the Union in its consideration of Negro citizens, is determined to set the pace in its observance of the fundamental laws of the country in their guarantee of a full measure of citizenship and of equal opportunity, regardless of race, creed, or color.

HAMPTON INCIDENTS

ADAMS PRIZE DEBATE

The subject of the annual Adams Prize Debate held in Ogden Hall on March 19 was Resolved: That the Philippines be granted immediate autonomy, i.e., within five years. The affirmative was upheld by the Dunbar Literary Society, represented by Samuel Williams, Alton R. Burnett, and Stephen W. Mims; and the negative by the Douglass Society whose speakers were G. James Fleming, J. T. Eugene Henderson, and Paul R. Miller. The judges, Mr. J. N. Aiken of the *Virginia Pilot*, Prof. H. L. Childs of William and Mary College,

and Mr. W. H. C. Brown, a Newport News lawyer, gave the decision to the negative.

At the close of the debate, Dr. Gregg, the presiding officer, announced the winners of the Adams Essay Contest as follows: Collegiate Division, Cecil L. Spellman, first prize, and Flemmie P. Kittrell, second prize; Secondary Division, J. Broadus Woodson, first prize, and Cyril W. Stephens, second prize. The subject chosen by Mr. Spellman was "Our Relations with our Latin-American Neighbors." The other three essayists wrote on "America's Relations with the Philippines."

made a model of a two-story house including a bathroom, basement, and a kitchen for the installation of fixtures as class work for the students in steamfitting. They have also "established" grades for the leveling and redressing of the tennis courts, and in laying the forms for the entrance to the grounds this phase of the carpentry course was also demonstrated. The raising of two garages six inches from the ground, removing the woodwork from the floor level down, putting in brick and concrete floor has furnished an interesting problem for the carpentry class. The results of their suggestions are being compared with the actual proceedings of the local concern doing the work.

IN the Cabinet Department the students are having an abundance of work including a large number of antiques to be restored—secretaries drop-leaf tables, pedestals, chests, chairs, and settees. Their new work includes the framing of pictures, the making of cedar chests, tables, and chairs.

SCHOOL OF AGRICULTURE

THE extension work among the farmers of Elizabeth City County, in which Hampton is situated, is showing definite results in the form of kerosene brooders for early chicks. These are in operation on four farms. Three spray pumps have been bought and are in use in different parts of the county. These should pay for themselves many times over in marketable apples, pears, and peaches. Culling flocks, improving houses, and pruning fruit trees have also been done in the extension work, and plans are already being laid for the county fair in the fall.

THREE students of the Senior Class are conducting a poultry club and a pig club in a community

near Shellbanks. This is being done to give them experience in organizing and carrying through a piece of work such as a county agent would do.

AT the Agricultural Forum students have given papers, some of them illustrated by slides and moving pictures loaned by the U.S. Department of Agriculture, on the following subjects: Cattle and Horses of the World; Electricity in Its Relation to Agriculture; Experimental Work on Cotton at Hampton, Contagious Abortion and Loue and Tick Diseases of Cattle; Foot and Mouth Disease; and Irrigation.

AT a joint meeting with students of the building departments of the Trade School, the students of the School of Agriculture heard a lecture with lantern slides on rammed earth as a building material for the walls of houses by Dr. Humphrey of the U.S. Department of Agriculture. A small section of wall was built as a test. Dr. Humphrey also gave an illustrated lecture on cereal diseases.

THE Science Seminar, a student organization, has had interesting bi-monthly meetings at which recent scientific articles have been reviewed and progress reported on several bits of research work conducted by students and teachers as by-products of the regular class work in biology.

VISITORS

A PARTICULARLY welcome visitor during March was Rev. Fred R. Bunker of Wilton, Conn., the first teacher in Portuguese East Africa of Kamba Simango, an African graduate of Hampton. He gave a most interesting account to the students of the career of this young man whom he had known

from his early youth and showed pictures illustrating his talk. Mr. Bunker's story of Mr. Simango appears on another page of this issue.

ANOTHER visitor who brought first-hand information of conditions in Africa was Mr. Max Yergan, Y.M.C.A. secretary in South Africa, who gave an inspiring address at a combined meeting of the Y.M.C.A. and Y.W.C.A. in Ogden Hall on April 10. Mr. Yergan has visited Hampton on former occasions and it was a pleasure to greet him again and to hear of the progress of his remarkable work in South Africa.

SEVERAL groups of students spent the last week end of March at the school. A group of boys from the Riverdale School, New York City, came with Mr. Frank S. Hackett, the Headmaster; Mr. Charles W. Finley of the Lincoln School connected with Teachers College, New York City, brought with him several of the boys from his school; the Y.M.C.A. secretary of William and Mary College, Mr. W. L. Cassady, accompanied a group of college students from that institution; and Mr. Roger Thayer Twitchell, instructor at Milton Academy, Mass., came

with a large group of the Academy boys. It was of interest to many to know that Mr. Twitchell is the nephew of Miss Margaret Twitchell for so many years the headmatron at Hampton. At the Sunday evening chapel service which these students attended the school enjoyed short talks from the four teachers and leaders.

OTHER recent visitors were Miss Ethel A. Gordon of Scotland, member of the National Christian Council of India; Mr. John W. Arthur, missionary of the Scottish Church to Kenya Colony; Mr. Masao Ichiki, a Japanese student at Williams College; and Miss Lucy D. Slowe, dean of women at Howard University, Washington, D.C.

THE pleasure of a brief visit from Mr. and Mrs. Herbert Hoover was recently enjoyed by Dr. and Mrs. Gregg at the Mansion House.

AMONG the former workers who have recently visited Hampton were Mr. and Mrs. Jerome Kidder of Lake Mohonk, N. Y., with their daughter, and Mrs. W. S. Dodd of Dobbs Ferry, N.Y.

GRADUATES AND EX-STUDENTS

AMONG the new teachers in the Douglass High School in Baltimore, Md., are Melissa R. Stokes, H. E. '26, and Pattie G. Bryant, H. E. '25, both of whom are teaching in the Home Economics Department. Other Hamptonians teaching in the same department of the school are Inez H. Ruffin, '20, and Sadie L. Bryant, '22. The Douglass High School is one of the finest colored high schools in the country and these teachers are enjoying their work very much. Another

new teacher in the Baltimore schools this spring is Tazewell A. Johnson, '15, who is teaching electric wiring, sheet metal work, and other vocational work.

A GRADUATE of the class of '20, Fannie E. Broadnax, who has taught in one of the public schools of Roanoke, Va., since her graduation, has been promoted to the position of assistant principal. There are 525 pupils and 15 teachers in the school.

THE new head of the Carpentry Department at Voorhees Industrial School, Denmark, S. C., is W. Harris Burwell, '23, who taught for three years after his graduation at Penn School, St. Helena Island, S. C.

FOR three years after his graduation, Thomas H. Epps, of the same class, was principal of a small junior high school in Centerville, Md. He is now teaching in the high-school department at Penn School. Another new teacher at Penn this year is Lillie R. Cary, '16.

WORD has been received from Stuart L. Whiting, '22, who after leaving Hampton was a student in the School of Business Administration, New York University for four years, graduating in June 1926. He is now an insurance supervisor with the Liberty Life Insurance Company, one of the standard life insurance companies of the Middle West, and is located in St. Louis, Mo.

AN itinerant teacher-trainer of Smith Hughes agricultural teachers with headquarters at Prairie View, Texas, L. A. Potts, '21 and B. S. graduate of Iowa State College where he majored in the social sciences, has written several plays with a definite message for rural people. While at Hampton Mr. Potts wrote "Zack Simpson's Promise," a play which has been given in many rural schools of the South.

INDIAN NOTES

THE honor of being chosen to represent his race at the nineteenth World's Conference of the Y. M. C. A. held at Helsinki, Finland, last August, was conferred upon Albert Cobe, ex-student '21. The November issue of the Y. M. C. A. Bulletin of Haskell Institute contains his report of the meeting. He writes: "I was in the midst of 1600 men composing every nation

and practically every race in the world. I was proud to be a representative of a very great race, the American Indian, not simply as an antique, but as a living, striving human." Mr. Cobe is a senior at Haskell Institute this year.

A CLIPPING from a Sioux Falls paper reads as follows: "Warrior, then priest, and finally the first full-blooded Indian to be appointed a county farm agent—that sums up briefly the life history of Rev. Joseph Dubray of Wood, S. D. Mr. Dubray has just been named farm agent of Melette County." Joseph Dubray was a student at Hampton for five years and left in 1895.

AN interesting letter has been received from William Hawk, ex-student '93, from Wakpala, S. Dak. He lives on a farm and sent with his letter a picture of a large field of cabbage which he had raised.

FOR several years Francis L. Verigan, ex-student '21, has taken with success various parts on the stage. This year he is taking the part of *Benny* in the play entitled "Broadway" which has been presented at the Broadhurst theatre, New York City.

NEWS from Mr. and Mrs. George Stabler states that Mr. Stabler is now employed as a carpenter and they are temporarily living at Lawrence, Kan. Mr. Stabler was a student in 1904 and returned in 1918 with his family living near the school for a year and attending classes.

MARRIAGES

ON December 31, 1926, Lucile E. Lowry, '22, was married to George D. White, '13. Mrs. White is a teacher at the Middlesex County Training School, Syringa, Va., and her husband is a poultry farmer at Mathews, Va. After May 31, they will make their home in Mathews County.

ANOTHER recent marriage is that of Leola B. Alexander, '19, to Mr. Hanzley C. Burford. Mr. and Mrs. Burford are living at Christiansburg, Va., and Mrs. Burford is continuing her work as teacher in the practice school of Christiansburg Institute.

WORD has been received of the marriage of Madge C. Joiner, '21, to Mr. Walter L. Wheaton. They are living at 603 Tenth Street, N.W., Roanoke, Va. Mrs. Wheaton is a teacher in one of the public schools of the city.

A TEACHER of home economics in the high and elementary school at Upper Marlboro, Md., Elizabeth B. Mason, '18, has recently married Mr. Isaiah F. Jordan. They are living in Washington, D.C., where Mr. Jordan is in the employ of the Government.

A MEMBER of the Class of '22, Margaret L. Ricks, has married Mr. Benjamin A. Roberts of Raleigh, N.C. Mrs. Roberts has been a primary teacher in the city schools of Raleigh for several years and is continuing her work there.

ON January 1, Vernetta Mossom, '17, was married to Mr. George A. Strong. Mr. and Mrs. Strong are living in New York City temporarily where Mrs. Strong has for sometime been a dressmaker.

THE marriage of Lula D. Harris, '22, and Mr. William A. Myers recently took place. They are living at 626 Effingham St., Portsmouth, Va. Mrs. Myers is a substitute teacher in the I. C. Norcum School at Portsmouth.

NEWs of the marriage of Charles McKinley Colden, ex-student '18, and Gladys V. Coleman, a classmate, has recently been received. Mr. Colden has lately completed a course in dentistry at How-

ard University and is now a practicing dentist at Woodlawn, Pa.

AFTER leaving Hampton in 1918, James H. Patterson took a course in pharmacy at Temple University. He is now a druggist at 16th and Lombard Streets, Philadelphia. He lately married Addie M. Swain, ex-student '18. Mr. and Mrs. Patterson are living in West Philadelphia.

DEATHS

NEWs has been received of the death of Mrs. Jane Minkins Sparks, '87. Mrs. Sparks was a teacher before her marriage, but has for some time lived in Pleasantville, N. J., where she died on February 26. Her husband, Thomas C. Sparks, '85, died many years ago. Mrs. Sparks was a sister of Mr. Bickford E. Minkins, a graduate of the Carpentry Department of the Trade School in '93, who is one of the instructors in the Hampton Trade School.

THE death of Mrs. Nettie Gibson Lee, '91, occurred in Cincinnati, Ohio, where she had lived for the past few years with relatives. Mrs. Lee was well known in the vicinity of Hampton as she taught for many years in the Buckroe School.

ON March 26 occurred the death of Dr. John H. Robinson, Jr., '08, at the home of his parents in Hampton, Va. Dr. Robinson was graduated from the medical department of Howard University in 1914 and had built up a large practice in Newport News. He was also connected with the Whittaker Hospital in the same city and was one of the leading young physicians in the surrounding region where his loss will be greatly felt. Among his surviving relatives is his father, Mr. John H. Robinson, Sr., '76.

BOOK REVIEWS

Four Essentials of Education. By Thomas Jesse Jones. Published by Charles Scribner's Sons, New York, 1926. Price \$1.50.

THE central thought of Dr. Thomas Jesse Jones's latest book, "Four Essentials of Education," may be summarized as follows: "Consciousness of community thus becomes a vital appreciation of health needs and possibilities, of environment with its material and human wealth, of the joys and responsibilities of the home and the household, and of the recreational needs to correct individual and social warps, and to give life and life more abundantly."

Within 186 small-size pages Dr. Jones (1) defines his "simples" or essentials of education; (2) suggests questions which, when answered, will give the key to better school organization and more sensible courses of study; and (3) relates these essentials to the varying needs of people, from elementary schools to universities. The "simples" of the community are: "health and sanitation; appreciation and use of the environment; the household and the home; and recreation."

Dr. Jones lays great stress on the idea of "consciousness of community," which is "a comprehensive understanding of community conditions on the basis of which the educator plans the whole educational process. . . . It builds on the good of conventions and customs of the past."

The book is dedicated to one of the great present-day Americans, George Foster Peabody, of whom Dr. Jones says "His devotion to human welfare has been an inspiration to service." Franklin H. Giddings, well-known Columbia professor of sociology and the history of education, says in his Preface that Dr.

Jones is speaking words of fact and wisdom in a commanding voice, and gives a brief account of Dr. Jones's life. In an Introduction, Sir Michael Sadler, the distinguished master of the University College of Oxford, says: More than any other man he has given a new turn to British administrative policy in regard to African native education."

In five short chapters,—Education and Community; Health and Sanitation; Appreciation and Use of Environment; Home and Household; and Recreation, Physical, Intellectual, and Spiritual, Dr. Jones shows the fatalistic faith which people have in education; describes the race of educators "with modern machinery and with the results of scientific researches, "all with a view to teaching youth vast accumulations of universal knowledge; restates commonly-declared school aims; warns against the "danger of succumbing to the pressure of conventional education"; and identifies education with life.

The writer returns again and again in his presentation to the importance of community health as one of the determinants of education for all groups. Corresponding wisdom is shown in the application of his theory of education to the common needs of the community, which, through the schools and colleges, including, of course, the universities, attempts to train individuals for efficient, abundant living.

Dr. Jones, who was actively associated with the work of Hampton Institute from 1902 to 1909, declares emphatically in favor of religion as a recreative force in the lives of individuals and communities. "A way for the educational use of religion must be found," he says. "Among the successful illustrations of such a way is that of Hampton and Tuskegee Institutes, the fa-

mous American schools for Negroes, where study, work, and religion are integrated into an education for life . . . Principal Frissell, Armstrong's successor, deepened and extended the correlation of body, mind, and spirit in education by his emphasis on the mental and spiritual value of work and study by his constant reference in prayer and sermon to the realities of the unseen world . . . Principal Booker T. Washington . . . became one of the world's greatest advocates of religion in education. 'He realized that the spirit of Jesus is the salvation of the individual and of society,' said Dr. Wallace Buttrick."

Dr. Jones places upon the college the responsibility of developing personality and of directing social forces "toward the Utopia of community health, appreciation of physical and human environment, wholesome and happy home life, and recreations that unite daily drudgery and the inspirations of the beautiful and the good."

The late Dr. Hollis B. Frissell and Dr. Wallace Buttrick, who accomplished so many things through "consecrated common sense," have in Dr. Thomas Jesse Jones a worthy follower—a man who goes around the world to get his facts and then, after analytic reflection, presents fearlessly his findings in pages so clearcut in their meaning that experts and laymen alike find them profitable and interesting reading.

—W. A. A.

Student Relationships. By Walter G. Clippinger. Published by Thomas Nelson and Sons, New York City. Price \$1.50

IN this small volume of 142 pages the author brings together a series of lectures given to college

freshmen at Otterbein College, Otterbein, Ohio, of which he is president. President Clippinger's aim is to help the college freshman by emphasizing the personal, social, and religious aspects of life through guidance and warnings, at the beginning of his college career. The arrangement of the material, the references, the suggested topics for discussion, and the unusually good bibliography, make it valuable as a text, a reference, or a guide in orientation courses for college freshmen.

The book is divided into four parts. Part I deals with two vital questions: why go to college, and getting adjusted. The success of the freshman depends very largely upon social, moral, and intellectual adjustments made during the first year. The great freshman mortality is largely due to failure to make proper adjustments along these lines, rather than to poor preparation.

In Part II there is a consideration of such topics as bodily fitness, intellectual problems, note taking, how to study, recitations, and examinations. Part III deals with questions of social relationships, the facts and functions of the social group, the craving for sympathy, the love of company, and the development of friendships through fraternities and otherwise. Part IV is a discussion of religion and the ideals of life. These things bring the freshman to "the climax of all human relationships and raise him to the plane of ideals and spiritual realities."

The book will prove a help to those who are trying to guide the destinies of college freshmen and of inestimable value to the freshman who desires to make the most of his opportunities.

—C. H. W.

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